Must Remain in Transcription Room

When was it? Two weeks ago? And maybe in another two weeks before I go to the West Coast. I hope to be back again by October 10 th, and then I'll come to Boston as soon, as soon as I can. So you had two weeks time. In the meantime I got some of your tapes and listened to a few of them, and I've asked John Marshall to answer Group 11. Group One contains of course discussions. I had a little talk with the nucleus, and the nucleus has a certain task regarding Group One. That kind of responsibility does not release anyone as a member of this particular group to feel to what extent they become responsible in being a member of a group. When it is a Group Three, or what we call a Group Three, it means simply that there are certain people every once in a while who have read, thought, discussed, experienced certain things in their life and feel that something ought to be done about the condition of whatever they understand of their life, or whatever they think that ought to be done as a matter of wishing to do it. Sometimes the responsibility is for a person who cannot sit still that he must be active in doing something. When the Bible says to be active in the vineyard of the Lord, it means you cannot lean on your shovel. And when a person is sufficiently developed, even with an simply what one might call an unconscious conscience, or a conscience of a certain kind, ethically more or less developed, he feels that there is something that has to be done, even physically, or attending to certain things, or becoming active in ordinary life regardless of his unconscious state, because also that is a requirement of living on earth, because life does require a certain form of movement. Life is not in a person who sits all the time, and where that what he represents is only within himself and no particular manifestations to the outside, and although you can say that he is alive, it has

very little relationship to anyone around him. And the fact that a person is born on earth in the presence of other people must of course have a meaning that there is something he has to do regarding such other people. What it is that he wants to do, and also what he can do, and what maybe other people would like him to do, those are different questions. But a person I think by nature is dynamic, not static. And I think the result of being acted on by a variety of outside conditions, which of course when they affect him reach a person in the form of impressions, so that then his sense organs become active in a certain way receiving that what takes place, and for him, when he receives it, digesting it in certain parts of his body, simply makes a person alive, on earth, and as a result of receiving such impressions he will also have a feeling that the reaction of that, that is the result of such impressions received, must be changed over or converted into an activity on his own part. And the activity of course can take place in his mind, and he can keep on thinking as a result of an experience that he has by thought experience. Or it may be that with his feelings he feels that he has to do something, or become active with his body, or he has thoughts that were produced because he was aesthetically, or in any kind of a feeling or emotional sense, affected. And of course when he does active work physically, many times it is as a result of someone else telling him, or that he himself tells him he ought to be active and not to be lazy, or that he feels that if he doesn't do very much that he might rust, and that there is a requirement of himself as his life that he become active in the utilization of that what is food for him for his body, and that it is neccessary to maintain his body in good health by simply using it in some way or other. Whatever way it is, that a person you know, when he is alive and open to certain conditions

as the world presents it to him, and that even to the extent that he likes it or not likes it, he is forced to live in a community; he is forced to live his life because he was born here, and at a certain time he is left to himself, because he has to find his own way. And his father and mother or other people are not going to take care of him any longer. And education must have brought him to a point where he can then convert whatever knowledge he has into a certain ordinary economic condition of earning money or perhaps getting satisfaction out of his life.

When one comes to a Group Three it is supposed that one is alive. It is also supposed that one is anxious to find out certain things that one doesn't know. And whenever there is any kind of a group in connection with the ideas of Gurdjieff, the attitude always should be, " Please tell me what it is," and not " I would like to tell you first about this and that of my own," and then start comparing it with Gurdjieff when someone tries to explain to you what Gurdjieff is. And many times conversations, even in Group lll, come to the point of the utilization of certain terminology for which a person who is new is absolutely not prepared, doesn't know what you are talking about, and the mistake many times is made that one overtalks or talks about things which cannot possibly be understood by anyone who has no idea of what is meant even by objectivity or can find any particular reason why a person should try to become objective. So in that sense the Group lll goes through a certain sifting out process. One becomes curious, interested, because you hear about this so-called "Work on One's Self," or a man, Gurdjieff, who lived and wrote a book, All and Everything, or some people who were followers of his and afterwards started to write a little bit about their experiences with him, their life

with him, or the Unkowable Gurdjieff, or the Journal of a Pupil, or In Search of the Miraculous, and so forth. And because of that then you might hear of so and so about the same thing, and you see another book makes a little reference, and you become curious, and interested, and what is this Gurdjieff? What was he like? What did he mean? Why did he write that book? And maybe I should read it? And then if you do read it you find that there is an awful lot of nonsense in it, because you cannot understand it, and the sentences are much too long, and of course if you would write the book you would do it much better-etcetera, etcetera.

Then there are groups. And what is the purpose of groups? To establish for one's self a certain common aim. That is an aim which belongs to everybody. And of course it cannot be a question of how to arrange your life professionally, because that's your own affair. And you have to meet on some kind of a common ground. And it is not the worship of God, because for that you can go to any kind of a church of any demoniation, and you can follow any kind of a group who pro fesses to understand the Bible or who say they are Christians, or whatever may be their particular religion. And only if out of that kind of stimulous that you might derive, when there is a discussion or a sermon on that what pertains to your inner life, that there is a responding note in you saying that that kind of life also exists in you. And the requirement for anyone who comes to any kind of a group, including Gurdjieffian groups, must be that he realizes that life as it is seen by him, and as it is discussed many times by others, that that has also the possibility of an experience which goes deeper than only what he has seen. And when one talks about inner life, one talks about the possibility of a spiritual development. And

I think that a person has to have some idea about the differnce between that what is ordinary life and his inner life, or the possibility of a spiritual development aside from that what he is as a human being when he started to grow up.

When these requirements are fulfilled one perhaps is looking for the possibility of further insight into what one really is. That is, if I am interested in ordinary life, in having to do what I must do, and sometimes I like it, and sometimes I don't, and that if I have to do it and even dislike it, it may be the result of economic conditions, but many times I am forced to do certain things as a result of living in a society which I don't like either. And it may be that there is a misunderstanding on the part of someone who forces me to behave in a certain way. And particularly it is true when one is a child and you have to follow more or less the commands of you father and mother, or the teacher, or you read certain books, educationally in value, but which tell you what to do and what is right and how to behave like a Little Lord Fauntleroy, so that you then, in society, become more and more acceptable. And if you don't like it you can live your own life and do whatever you please, and then naturally you have to be careful not to fall into the arms of the law. Or you also have to be careful that you don't destroy yourself too much. So that you are not too foolish, and when you consider what is right and wrong, or what you think what is foolish or not foolish, you realize well enough that you have not enough wisdom to know what to do. That is if you consider yourself, as you behave during a whole day, and one has a little bit of a conscience about the utilization of one's energy, that is if, for some reason or other, we happen to be healthy and full of life, and there are certain things

that you have to do, or you could not do, because you don't want to, or because the circumstances will not allow you to do that, you start to form for yourself a very definite trait of a char - acter, of wanting this or not, and to do that whatever you can get away with, and if you don't have to do it, then by all means don't do it because it might cost you some money or a sacrifice. It depends entirely on the level where one lives. And regarding that kind of a level each person has his own level. And it is not at all the same for different people, because they are all of different kinds. If one can even say that the leaves of a tree are different, how much more reason is there to, not only to assume, but to conclude that each person, as coming from a different kind of a tree, is of course different in behavior. No one's parents are alike. And no child is alike even if they are born under a certain astrological sign. And even if the rising sign is the same, maybe the moon is different. And that there are different kind of characteristics how a person is being affected when he starts to grow up and takes in the same thing differently from someone else who digests it either a little bit further or a little bit less, or has certain kinds of associations which enter into the total knowledge of a man, so that after some time he has ideas and opinions about himself, and that of course with regard to that he has created his own world.

So when a group gets together it is not for the purpose of discussing differences in one's worldly viewpoint. One has to go a little bit further than just that kind of a surface. And when one talks about inner life there may be a chance that the kind of inner life is a little bit more alike than the kind of outer life that most people have to live on earth. And of course if I consider that now from the standpoint of the variations which

are possible with my outer life, and the variations which are possible for my inner life, then I conclude that that which is not as much changeable probably has more value since it is more the same. And I can depend on it a little bit more because the reliance is dependent on the way I am. And when I am in prdinary life and I switch over from one day to the other almost being a different kind of a person within certain limitations, and that particularly when other people start to rely on me and I'm not particularly trustworthy, or that my promises are not always ful - filled, or that they, in their opinion about me, also change because I may behave in one way or another, and their judgement of course will be dependent on what they experience of my existence. Then you see I don't get very far in just considering myself as I am in my outside behavior forms. And when I want to go a little deeper, and I call it enetering into an inner life condition, that then there may be a chance of a certain similarity between people. So that the differences which are manifold in ordinary outer life become less and less. And in general, one would say, one is, of course, a human being. And all people are human beings. But the way we behave and express ourselves as a human being to the outside world, of course it's quite different, even if I am human. And I cannot say that all the experiences I have can be shared by someone else. And perhaps I can realize that whatever is as experience for myself is limited to me. Amd I am limited in the total amount of experiences that I as an ordinary human being can experience. And someone else will experience something else. And it doesn't help me to say that the totality of humanity experiences all the different possibilities of a human being, because I am not humanity. I am just a little cog in the wheel.

And as far as the totality of mankind is concerned, even if it could be considered a total body, in which each person is a cell, the cells are not alike. And I don't even know anything about the organism of that organic body. And I don't know what there is on earth as a result of organic bodies totally existing in what we call organic kingdom. That that is as a totality a body, what are the organs of that totality? Where are the ears of that body? Where is the voice of such a body? Where is one's heart, Is that in such a body? If I myself as a body, can descibe myself, wouldn't the same law apply to the totality, only on a different kind of a scale. But in relation to that what is the body as a whole there should be also certain functions which are outstanding, and the rest of humanity could become supporting cells for holding up, or establishing the fact that there is an organic body in existence somewhere. Of course one can talk about that a great deal, of what is the body as a whole?

But when one now says " I as a human being have an inner life," does organic life on earth have an inner life? With other words, is there on earth, something that is comparable to my feeling as a whole, belonging to humanity as a whole? Is there something in a man that I can say " This is much more me in reality," which I then could compare with that what is the total reality of the organic kingdom as a whole. And of course there is only one conclusion that one can reach. That one sees the earth in relation to the solar system. Because from the standpoint of the sun the earth is practically always the same. It may have a few mountains that you can look at. But the further the distance is, that is the more, in our sense of the word now, the objectivity of perceiving the earth from the standpoint of the sun, everything

of the earth becomes equalized. And that that what is needed now is the realization of a comparison, as if the earth and mankind on earth represents a certain part of the totality of mankind. That what exists on the earth is only the body of a man. Let's call him a giant. And that without something else the earth has no particular reason for existing. And you might even then conclude that the reason why the earth has any particular meaning is because there are planets, and because there is a sun, and because the planets as well as the earth, and the sun itself as a center around which the planets, including the earth, rotate, make up a totality of a solar system which then becomes comparable to that what a man is when he wants to go further inside in his own life, discover his inner life, and discover his essential essence. How these different things, of course, are related for a man as he is now as a ordinary human being, and that what we see astrologically, or cosmologically of the earth and our solar system, and leaving alone that what is the cosmos, or the universe, and the place of our solar system as a unit in relation to that what are different kinds of solar systems, including all kinds of other constellations, --- all of that is of later concern. At the present time I am interested in what can bind people together.when it is not their outside appearances. If I say that there are laws between people as bodies, I can say that the way the body is made up, out of certain chemicals, may have attraction for each other. But the question, when I say " My mind is entirely different from what my body wishes, and my feeling I have no language for because I cannot communicate it, then I must conclude that man is rather a poor creature compared to that what is given as an example,

if the sun actually exists at the center of our world and then moves, has a place in relation to the earth, and the earth has a relation towards that what we call the planets and the palnetary system. The conclusion again is, that if I can go further and further within myself many things will become alike, and that theoretically that what is alike in each person is only a point. And that point in each man, the same way as the sun becomes the central point of that what we call our solar system, is the fact that a man is alive. And that that what one can appreciate in each other is the question of aliveness. That regardless of the manifestation that kind of life is absolutely the same as any other kind of life, and the only difference is that the form in which it happens to be cast.is different.

What is needed for a relationship of people in a group? If it is a Group lll the relationship is based on the outside forms of behavior. It is on that basis of that kind of liking, that kind of interest, that kind of reacting towards ideas of a certain kind, that there can be a relationship which would hold a group like number three together. It is simply called an exoteric group. It has to do with the outside world. And it has to do with your experiences in the outside world. And it has a little bit of a backround of trying to understand it from the standpoint of a l little bit of spiritual life, but not too much. And not too much should even be said about any idea of religion, and surely not any kind of a communication on the basis of Gurdjieff.

If it is a Group ll it is a little different. A Group ll becomes a little more essential. And in that there is certainly reason to talk about one's inner life. because one starts to consider in a Group ll, as a result of Work on one's self, that

what one is essentially. And one is willing, because of the rules which are prescribed for how to work on one's self. That what is the outside behavior is simply acceptable for whatever it is without describing it. So when I go further into myself and reach a little bit of my inner life I become essentially more like someone else. And therefor in a Group 11 it is possible to talk about one's inner life and the attempts of setting such inner life free from the outside behavior forms. And one talks then about methods of how to accomplish it. And one talks then about the motivating force for that kind of interest. And the curiosity has then gone over into a partial commitment to find out what is Work worth for me when I want to apply it. And I may not be entirely sold on it. And I may wish, in a Group 11, to compare it with other forms of prescriptions of certain things that I have been interested in, in the past. And that then I am under a certain obligation, if I wish to make a comparison, that I cannot go in a superficial manner about just assuming I know something already about Gurdjieff because I happen to have read All and Everything, or perhaps I have made an attempt to try to understand it. The requirement of a Group 11 is the actual experience of what Gurdjieff is writing about, and what he has said regarding a need for application, and what he puts in the title, as a critical, impartial consideration of the life of man, and that he then, in writing, he is telling you what is wrong, or right, or what is needed for a person to understand himself and to find out by means of the application of certain rules of Work, as a prescription, that then one can talk about the experience which is <u>very much</u> more equal to each other's experience. And on that basis there can be a solidarity.

But it is not enough, because that what takes place in a Group 11 is still too loose. It is not sufficiently closely knit. It has no particular force. It has only an interest. And more than the curiosity being satisfied, it has a desire to know, and a desire to find out, and it is, as I say, partially commited. But the commitment is not as yet complete, at the exclusion of any other kind of work or any other kind of religious philosophy. And if I wish to become,really,bound by that what Gurdjieff means I have to change my commitment into devotion.

The difference is that the commitment is an intellectual process. But devotion, for me, is an emotional side of myself which only can be reached when I want to go into further depths of my inner life, and reach then, in order to illustrate it simply, something that touches me in my heart. And when it is there, and I try to find, then, what makes my heart alive, I may have a chance to sift out, gradually, what is still a little bit too superficial, even if my - in my essential behavior forms. And that gradually, by the constant application of the rules for objectivity I will find out what is essentially essence of myself. We simply skirmish a little bit with words once in a while because I can say that in doing this I will reach a certain kind of conscience which is based on the truth. I can also say that by means of the application of that what is needed to become a conscious man I will also develop a certain form of conscience to guide me in the utilization of facts which have become truthful and absolute for me. I can also say that that what I wish as an essential, essential man has to be the consideration of the existence of life as eternity, because I cannot accept that even when my body dies that all life would die. And that the realiztion of my life

now existing within me, that the problem is to divorce it, as it were, from all forms, and to be able to understand by experience what is life as it is by itself without form, or at least gradually to see if the form can become lighter and lighter and after some time can be shed like a cloak. What I wish to get rid of is always that what is the covering of myself. And whatever may have been the cause in living on earth and being educated the way I am and have been, and the exposé to different people who were unconscious and only very seldom being touched by something that I could call objective or conscious in the real sense of the word. It has never been enough for me to even expose or to reach on my own account that what is my most essential value. And that therefor all I know about life is a little bit of an appearance in the form of a dynamic something that makes me move my hand, or that makes me interested in reading a book, or that sometimes I say " I feel it", and then become active in trying to execute that what I think is most valuable for me at that moment.

So the reason for a Group 1 is based on a commitment which has gone over into an emotional state. I call it devotion, because devotion has to be towards something else. It can never be a devotion towards myself, because that is not devotion. That would be conceit, or it would be self love. And there is no room in Group 1 for any kind of self love. There is no room for vanity. There is no room for showing off. There is definitely room for the expressing of that what I have experienced, and which I consider results of work and expressing it and defining it as truthfully as I can without embellishment and without wishing to be praised for it. Now this is Group 1, and if you

now want to apply this kind of measure to your discussions, you know how far you fall away from it, and how little there is really of that kind of an exchange. It may be sometimes truthful, what you try to say, and you make all kinds of attempts, and of course you try to be sincere, but what is it that another person could actually feel as a result of you talking about your life, that they, then, in turn could be enlivened or that they could take from you your life as an inspirational quality.

And that is really what should take place when one has a group of this kind. And when it is not possible to do it on the basis of an intellectual exchange, it has to become emotional. And when it cannot be done emotionally, it must be done physically, because each person should have a chance to see what is the value of this kind of a work, in unity, when applied together, in order to produce a bond among different people, so that they don't have to do everything by themselves, and that that what takes place in one person may actually be of some use to someone else, so that the other person can understand not only where his friend is living, but also what the friend has done in order to overcome certain obstacles which also may be very familiar to you yourself. Many obstacles, when one wishes to work, are very much alike. One has to overcome, for instance, an uncontrolledness. One has to overcome a tendency of spending. One has to overcome, and one really doesn't know what is a waste. One doesn't know what is a thought which is valuable. One doesn't know, in the house in which one lives, what is leaking. One has no idea, in a certain psychological engineering attitude, of how to utilize energy for the best purpose, and the least amount to reach the same result. With other words, one does not know how to live. Simply because one

lives as a result of the impressions received from the outside world to which one simply reacts, and reaction is not action. Reaction is not that what I do when it is the result of that what is being done to me. And it is not my own. It could become my own if that what I receive as an impression is digested by me first, and before I react in any kind of a way, that I then consider how the energy as I have received it could be utilized for a very definite purpose, and knowing once and for all what the purpose is, I may also then know the road towards achieving it.

The conclusion that one must reach in trying to work together in a Group 1, as you are now, is simply that all kinds of ways ought to be tried out. When it is neccessary to work together physically in order to find out what is that you are in the presence of others, and when you are unguarded, and when you are following, also, the lines of least resistance, or also what you think is neccessary for you to do, and what you think is really required in order to receive the admiration of someone else who is working with you, or that you feel that you have the responsibility for someone when both of you are carrying let's say a two by four of sixteen foot which one person cannot carry by himself because it is made of oak and not of ordinary pine. The kinds of things that one discovers in working together physically usually one does not see, because at times when you are working and perhaps you are tired, and perhaps it is not dependent on anyone else what you do, or reversely, that someone is not dependent on you, you can stop anytime unless the overseer or the boss or the man who pays you happens to be looking, and then of course you don't do it for yourself. Physical work, of course, is quite essential. Movements are a very specialized kind of a form of working together, and

I don't want to explain that now.

That what a meeting can give in the exchange of ideas based on truthful experience and descriptions of sincerity of course can be extremely helpful. They can stimulate you and they can open up the possibility of understanding. It also can create, to some extent at least a certain affection for each other. But that what really will bind you is a common aim, an aim which is taken away from you as having an aim of your own. Because the wish to work on one's self naturally is primarily for your own growth. It is something that you wish because you realize what is wrong, or at least you know that something is wrong, or you know that something is incom - plete, or you know you have questions you must have answered, because they won't let you loose. And the questions are important, even in your ordinary life. So for that reason you may be interested in Work and in a group. And it still is not for the group's sake; it's only that the group offers an opportunity for you to hear certain things, or even when you ask a question that you might get an answer. It still is self-centered. When does it become freer? That is, away from yourself, not bound, or completely identified with yourself. In the first place when you come at times against your will. In the second place, when the accent of your wish is not on you, but on God. And in the third place that you expect other people really to understand you for you sake so that you in turn can understand them for their sake. ..... It's always a very good thermometer. I know I'm half way. So I cannot continue ad infinitum.

If I start to understand what someone else means when he speaks; if I understand because of that what takes place in me when I speak and I try to make it clear to someone, even for the sake of being enlightened by the other person, that then something takes

place in me which changes the accentof my living because I take in one or another person or perhaps even the group as a whole, or I become open to the atmoshpere created by a group of people who have a common aim. And although the aim may be similar, that what is created by each person is still subject to the interpretation of what he considers his life. That is only changed when I change my life for the what I consider God. And of course you can immediately say that the concept of God is different for different people. But of course there is no question about it when you want to start to define it. But God for a group means a higher form of living without defining it. And if it comes down to you, in the application, you define it as a higher form of living for yourself in which that what is now potential of you has become actual. It is really that that question of God, when it enters into you, will find a certain response in your emotional state, because it is dependent then on your wish to work, to have as it were an image in front of you that you call ideal which is tinted and painted with certain attributes which you ascribe to that what is a higher form of being. And it doesn't matter if that form of being is like a spirit, or is like an image, or that what comes in your dreams, or that what takes on a form based on whatever religious dogma or doctrine you might have been exposed to. It is for you higher than you are. That is it is freer than you are. And it is exactly that desire for freedom that should motivate all people, and on the basis of that people can understand each other in their fight for freedom. It means loose from the human bondage, even if the bondage is not the same, the relationship between man and his bonds always is the same because all of us are bound. And when I fight against that, for that kind of freedom, I start naturally with my bonds, and the bondage that I experience. But

my attempts are many times exactly the same in principle because there is a difference between being bound and that what I call freedom, and it is that principle which makes it equal.

So here is the common aim among people. The aim for growth for the sake of freedom. The aim of trying to understand one's self so as to be able in growing to reach to a level of life as represented by God, as any kind of description you wish, and you can call it endless, or infinite, all-loving Father, whatever attributes you want to ascribe to that kind of a concept. It doesn't really matter at all as long as for yourself it could become a motivating force in your life, which changes more and more the static form of your laziness into a dynamic force, wishing to do Work on one's self. So when this now is clear, that the purpose of a Group I is to establish a common aim, and to be clear about that aim, and to be able in a discussion among yourselves to talk about that aim from the standpoint of your attempts to reach it. Of course it is common place to say that the description of that kind of an aim has to be exact, and has to be in a language understandable by all, so that you don't have to quibble any more about what is meant by observation, or that you know what is meant by I, or that you know when I say this is now a participa - tion problem, that something in you clicks and says yes I know what is meant. When one talks about impartiality -- of what towards what - that it is clear that "I" is impartial, and impartial towards me, that the "I" is conscious, and that that what is me is unconscious, that all my behavior forms are unconscious and remain that way because they are directed from an unconscious state of my mind and an unconscious kind of a wish to remain alive. "I" have to be very clear about the image of I. What are its attributes? What are the possibilities of growth of I? What is

the meaning of one's magnetic center? What is really meant by the utilizations of energies? What is meant by parrallel lines, if they exist? What is meant by my own existence on Earth? What is meant by the acceptance of myself as I am, when I say " I am." meaning that this body is what it is, and the acceptance is by I having an observation, a process of an awareness as different from thinking and different from feeling, an awareness which, if it could extend in time for any length, that then this awareness for " I " will create a condition for " I " to be awake to me who is asleep. That all such concepts have to be very clear so that you don't have to talk about that any longer or ask. And that if you find in a Group I, and you will of course without any doubt find it every time, that there is a difference in definition, then you know what one does. One forms a study group. One listens to the readings of Beelzebub in some stages where certain things may be explained. Or one even listens very attentively to a few subjects as discussed in some of the meetings where you may not have been present. Or sometimes some of the meetings that we were here and talked together about such subjects. That then you try to recall, to bring back to your mind, what then was clear and what you have forgotten, so that then you start with that kind of solidarity, on the basis, perhaps even, of an intellectual exchange, but it is based on the wish to work together. When you work together for the aim of a higher form of living you cannot separate this from the idea of God for yourself. And that the totality of all such concepts of God must ultimately be united in the total concept of One which is the unique God, as it were, of that what exists as infinity. And it is exactly that when one realizes that different people have that kind of an aim which is the same, and express it in a different way,

and wish to communicate with eachother, and wish to maintain the conditions which provide for that kind of opportunity, and as such then, are in relation with each other. You must realize that, that certain things have taken place already where you are now profiting by that what exists, and even such people who are new coming into a group don't have to go through the particular birthpangs and birthpains of an organization which started to function some years ago and then, in its infancy, had a terrible time, even, to remain alive. When you look at it then as something more or less being part, as a unit, of a totality of a common aim among several people who are now, as Gurdjieff would say, followers of Gurdjieff, who honestly try to find out the meaning of their life, the reason for their existence, and to try and become clear about why they are interested in the question of objectivity, and the question of freedom, and reaching ultimately the possibility of, with a conscience and a consciousness, to reach a higher level of being where they hope they will meet God in some way or other. That for them the backround of their life, that what will give them perspective and against which their ordinary forms of behavior could be projected, that then something in them makes them feel that they are part of an attempt on a much larger scale than just a few kinds of people even who sit in a group in Boston. Something is quite definitely awake, here and there, as certain organs of the organic kingdom trying to find forms in some way or other, of expressing what is needed for this organic kingdom to become free, even, from the earth. You can say it is a kind of a strange aim, as if that what I wish to do could have even that kind of an effect, as if every one of us, wanting to Work on himself could actually, then by means of joining in some form or other actaully affect,

the result could affect that what takes place in the rest of the world. Of course you don't know, and you have absolutely no idea of what can take place, and you don't even know what is already taking place. And that what is to be used gradually has a way of saving so that not everything has to be destroyed, not even when the earth commands destruction, that something can stay alive which in the olden age we used to call the common inheritance of all mankind, of that what is the esoteric knowledge which always has continued to exist in some way or other, and with which, at the present time, if a man understands the reason for objectivity, he could come in contact, and ultimately within himself could find a means of understanding the secret doctrine which is inherent in us.

This is the purpose of a group I; this is the purpose of an aim that one has in joining that what exists; this is the purpose, every once in a while to understand that such things have to be helped not by just a few words but that what is part of you, and sometimes it may be asked, even, to give some money for that kind of a purpose of maintaining something that is worthwhile for you. Because the accent is on you. Because if you don't think that any of this kind of work or even the attending of certain meetings is of any value, then why in God's name would you come! It's far better to leave a group alone without having someone just come in because they think you never can tell and out of curiosity simply hang on! If you don't know by this time, and this is Group I, that there is a question of your life or your death. You don't want to believe that because you simply think that I exaggerate, and you cannot even conceive any more of the fact that you don't know anything about Work and would continue in an unconscious state without remembering

anything. You couldn't do it. But aside from that, if you try to remember how it used to be - what were you? And if you had continued in that way without ever hearing about Work on Yourself, or the possibility of freedom, or that kind of thing that for yourself can exist without having constantly to pray for it, or to make a relationship with God, or to go to church, and to sit and to meditate, and in summer on Sunday to spend your holy day in some kind of an activity which belongs to that what belongs to Sunday, and on Monday and Tuesday and Wednesday that you can do as you damned please!

After all your life is also during the week. Do you think it exists just a little bit by little moments when you want to give a little lip service, that you can say - " Yes! Gurdjieff! He was a wonderful kind of a man. " And Then you go and eat your strawberry pie. I would almost say - " Wake up to yourself and see what you are doing! " If you actually believe that there is something worthwhile, and if you think it is neccessary to have a conscience, then why don't you make it, if you believe in it, if you think it's neccessary that a man is on earth for the purpose of the continuation of his life in a different kind of a form, and for that he needs a soul in order to continue with his life. If you think that life just finishes and started when you were born or conceived, you have absolutely no room in this kind of a talk, because it doesn't belong here at all. We talk about inherent universal values. We talk about conscience, in accordance with that what is really right and wrong for the sake of growth and evolution - not for the sake of a little bit of ethical culture. We talk about human beings who must be human and have ( ) ! We talk about harmonious man. He must be a man and harmonious!

It means he has to be in equilibrium; it means he has to be poised; it means he has to know what he has to do! How to think and feel, how to utilize his energy, how to behave in ordinary life with everybody, not just a few friends. He has to learn. Man as he is unconscious, is a child. Even if you fill your brain with all kind of lovely knowledge, what good does it do you? Will it ever buy you any bread in Heaven? If it is a question of Heaven and earth, or that you ask yourself, what is it that you mean by Heaven? And if you define it you can still say, " But I prefer earth." And then stay on earth and die on it! If your conscience will allow you to do that, it's fine. You will be thrown in the outer darkness. And it is not that I act simply as a little prophetess, as if I, like Cassandra, tell you about the dire things that are going to happen. You'll find out, Never mind if you know it or not. You find out in yourself if you continue to wish to live. You'll find out when you run up against the wall.,You will know that there is a limit. You will know that you keep churning and churning around at a certain point, and everything in your mind will go in circles, sometimes a little larger and sometimes a little smaller, but it still stays within your skull. And that what is your mind as a thought only becomes an awareness when the circle becomes a spiral.

This is the problem for man. Will he continue in his life the way he is, and remain bound, and then die? Or will he do something for the formation of his soul? Or will he try to establish even on earth a relationship towards that what is higher that he can call his God. And whatever it is that he describes as it, he himself, within himeslf, he knows what is meant by infinity as a moment which he will never forget when he experiences it. And that for that reason these whole questions of how to work on yourself and how

to try to become aware with the "I" observing you in forms of behavior, and to make it a little easier for you to select a few forms that are within your framework, and within your aim, and within your ability, so that you don't try to Work under conditions that of course you cannot do because you are stupidly ignorant of it, and you're stupidly unconscious. I say stupid in this sense, because for the equipment for conscious-- ness you have no wisdom whatsoever until you start to Work, until you start to find out what is the truth about yourself, then you accumulate data, and then there is no further fooling, because it is your own, and then with that you can go and answer to God's word when he speaks in your conscience.

The value of your life should be much higher than you at the present time place it. You still talk not enough from your heart. You don't engage yourself in a discussion of something that belongs to you. You don't want to feel for each other. You don't even want to feel for anything that takes place. You don't care about somepne else suffering a little bit. You say it's too bad. When it hits you, of course, then you want sympathy. Do you ever think about how things are maintained? Do you ever think about why this room is all the time available? Why it is that we make tapes which you sometimes can listen to, and for which really you don't pay very much? Do you understand what is meant by esoteric knowledge when it is given to you in a very simple form so that you don't even have to read it? And that if you wanted to find out what is all contained in <u>All and Everything</u>, how many books you would have to read, and study, and look up at the library, and the things that are not even obtain - able for you. And here it is. And Gurdjieff did it for you. And

he spent his life for the sake of you, to give you something. Do you think Gurdjieff needed it? Do you think it is true what he says that he didn't aspire to be an author? Do you think that it is right for the end of the first - the preface - when he says - What is he? Just a teacher of dancing, or maybe the Prince Mukransky. Do you think that Gurdjieff wanted to make a name? Do you think that he wanted ( ) publicity? Do you think that he wanted to be written up? Has there ever anything been published during his lifetime by other people, than only that what Ouspensky could do after several years being with Gurdjieff and then writing up what were called fragments, and not published, and even in the form in which Ouspensky happened to write it not even metioning Gurdjieff, than only by the letter G, perhaps with Gurdjieff's knowledge. I doubt it. Definitely with Ouspensky's intent. And here it is for six, seven dollars. And you can read it. And you can sit and think about it. And nothing you have to do than just read it, and apply, and follow a few prescriptions which also are given to you in a very simple way.

Have you ever heard of Ashiata Shiemash? Have you ever read what Ashiata Shiemash went through when he went to the Mountain Veziniama? And when he spent fourty days, and forty days, and forty days. When he sacrificed. When he actually suffered in order to gain something, so that finally you might say he could tell us about love, hope and charity, or faith. So that he then could describe even the terror of the situation in which mankind found himself, itself, and also indicate the solution by surrounding himself with thirty people, and then forming groups of initiates of hundred each, with the understanding that each initiate, in turn, could convince another hundred. Have you ever heard such

stories? Have you ever understood what is meant by the life of Jesus? Or what is meant when the Bible talks about sleep? Have you any idea of what is the principle involved in the Sermon from the Mount? Have you ever sit - sat down and read it carefully? What was involved? And wait from one line to another to see if that what was written in between might come to you in some way or other. Have you ever studied the Revelation? Have you ever thought about the hidden knowldge which is involved in that? Do you understand the concept of John the Baptist? And why that was neccessary to baptise Christ? And why the River Jordan?. Why do you think such things as events, historically, perhaps verifiable, but nevertheless filling a good book, which is scripture for a lot of people, and a conduct for their lives, and perhaps the pity that perhaps they cannot always understand what is meant, because it's so many years ago, and there are so many translations, and of course misinterpretations of them.

And here you are confronted with a very simple remedy. A little bit of medecine from the closet. And it is simply given to you as a means to find out what is your psychological health. And all that is asked, it is given so that you can start using it. And also for that, how do you pay? I'm not talking about money. Do you pay by sincerity? Do you pay because you know you owe a debt to Mother Nature? Do you pay because you wake up every morning alive, able to breath? Do you pay because the sun is there? Even if it rains you know the sun will come and is there. Do you know what it is to have a responsibility for your life on earth, and not economically expressed? The fact that you happen to think - the fact that you happen to hear every once in a while about the possibility of fredom? How do you think you have to take it? Just let it go

like any other kind of fru fru that goes in one ear and goes out the other. Or that you can talk about it at a little cocktail party. " Oh yes. I know about Gurdjieff! I know all and everything about Gurdjieff! " What do you know?

When an ordinary question comes up - What was the meaning of the pyramids? What do you know? Did Atlantis actually exist? Is it true that there is a nirvanna? What is meant by the moment of Zen? What is the reason that the world believes in good and evil? Why is it neccessary to have the mountain pass of impartial observation? Why is it required that man starts to learn about the possibility of his life, even if he is already old and a little bit crystallized, that there is still hope? And why is it that one, when one starts to become interested, and things go a little wrong, that sometimes one is forwarned that it may make you lose you appetite, and then when you lose it you follow exactly the same thing as usual in ordinary life. You give up because that's your habit, and it becomes just a little bit too difficult you just, you say with all kind of associative excuses, you give a reason why you cannot continue anymore.

Work is Work on yourself, and to continue with it as long as you can - almost I would say until you die, almost until you die in the attempt. If it is a fight, if it is something that you really can consider that way, and not because I say it, and not because I use a little language with a little bit of an emotional quality - it's not that I want you to take that over, because that you think perhaps is the truth as you should take it. You make your truth for yourself!! Never mind me. There is enough available of how you should Work, and if you really are honest, and if you wish, you start and you start any time that you can! And don't be a fool To try

to do it at times when you know you cannot. Thousand and thousand of opportunities during the day which first are like seconds and afterwards can become moments of existence. Time and time and time again you can call on God. When he is Omnipresent you don't have to worry that he isn't there. Many times that you think what is a problem how to be solved from the standpoint of Emdlessness. And you wish in prayer to communicate with that what is omniscient. Why don't you, when the road is clear to objectivity, and that you have to travel it in order to reach that kind of a country? Why is it that in time, when you live your life, and it seems as if everything is just falling to pieces and that you, in front of it, of course don't know which way to turn. And you realize your weakness. You don't know why, but you haven't got the ability. Why at such a time can't you remember how to reach omnipotence, how to make contact with that what you know That can help and exist and exists in you. And that all you have to do is to make yourself forget yourself, and to be what you are and not what you think you are, and to climb down from your high throne of self esteem and gravel a little bit - grovel - grovel in the dirt and dust and bend down and sit on the floor and crawl and gradually stand up straight so that you could become a man.

What is this kind of work all about? What is it that you think it isn't? It is <u>All and Everything</u>; it's your life. Everything in your life, it's in that book if you want to read it. If you want to find out, if you want to apply, you will find out that that what is meant by objectivity could be present in any event of your life, any experience, any state of unconsciousness, that in that an " I " can be, and be present to the continuation of your unconsciousness until, as the result of the presence of such "I", your conscious state gradually will change you from personality to individual,

from an unconscious being to a conscious one, from an ethical conscience to that what is truly and in reality objective conscience, from a man who only has a wish into a man who has a will.

This is the aim in your life. That is why I say, your life is at stake. That is why you have to have a group that reminds you. That is why I come back once in a while, just to visit you, just to remind you a little bit, not neccessarily to answer your questions, because what are they? You know the answer ten thousand times already! All the questions you have you can answer. If you want problems solved - Work! Do what you can - in your life. And try to have " I " wake, awake, be awake as often as you can. You will see that many of your problems will disappear as snow before the sun. But you have to work for it. God is there to help. But he will be only, I have said many times, on the other side of the bridge. You have to go to the bridge. And maybe you crawl across it, but at least something in you has to wish to make an attempt that something in you wakes up! And that you wish to go from the surface deeper and deeper into your essential earth, until finally you come to that what is the reality, so that that reality can be worthy of your name, or that your name is worthy of the reality you find.

I'll be back, I hope, in two weeks. If you want this kind of talk we can talk again. If you honestly feel that you have questions you must ask, then ask them. But if so, write them up first, so that we don't have to stammer while you ask. You just write them up clearly, as clearly as you can, and give it to Bill, so that I can look at it and then I can answer, because I know then that there are questions. And the rapport with a group can be

much and much better when I know that there are a few people who perhaps would like to listen to whatever I think might be an answer to such questions.

I want coherency. I want solidarity, not uniformity. But I want entity, a oneness - a oneness out of the multitude, a oneness as man wishes to become one from his three centers which are heterogeneous in their particular activity, but in joining, and becoming a unit, something is born which is new and different. And it is an objective entity which man enters into the cosmic world.

Good night.